Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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PRACTICAL.

[For the Christian Register.]

THE RELIGIOUS AFFECTIONS, THE SUPPORT OF CHRISTIAN OBEDIENCE.

The affections seem to be the most important part of our constitution. By the manner in which they are modified, and by the objects to which they are habitually directed, is the character principally determined; from them the conduct derives its peculiar cast; and on their just relation our happiness is almost entirely dependent. The gospel appears adapted with peculiar wisdom to our nature, from its directing its great force to the cultivation of the heart. Love is the sum of its requisitions, the fulfilment of its law, the end of its commandment; and the precepts of the gospel are but particular applications of this comprehensive principle, tracing the affections which should spring from it, and teaching us in what manner they should be manifested by our temper and in our conduct. It demands towards God an awful, but fervent affection; an admiration, which shall swell the heart at every display of his boundless perfections; a gratitude, which is ever wakeful, and a cheerful trust which no degrees of personal suffering can subdue. Towards Jesus Christ it demands a warmth of affectionate gratitude, which shall rejoice in every mode of evincing itself; and on all our fellow beings, it calls us to look with feelings of compassion, kindness, and interest. On these affections Christianity insists with the greatest constancy and earnestness.

The obedience which Christianity requires is an affectionate obedience. We are to regard the gospel, not as a cold system of specific rules, in which the limits of each duty and transgression are precisely defined, and its amount of retribution exactly determined; we are to know it less as a law, than as a holy spirit, which is to pervade the whole system of the affections and conduct, which is to regulate our feelings, direct our wishes, and diffuse its sanctifying influences over all our actions. We must learn to consider its services, not merely as strict duties, but also as enjoyments; and the sense of obligation is to be mingled and hallowed by a feeling of the high privilege with which God blesses us, in teaching us the way in which we should go, and in preparing us, by the trials of obedience on earth, for the services of a kingdom in heaven. Religion is to be viewed less as a task to be performed, than as the mode which God has appointed for the expression of our grateful and affectionate regard to him. In proportion as obedience to the gospel becomes constrained and reluctant, its worth is diminished or lost. To be acceptable to God, it must flow from a willing, careful, generous spirit, which shall seize with joy on every opportunity of doing his will and seeking his favor; and shall feel when all is accomplished, that its services are at an immeasurable distance from corresponding as they ought to his boundless benefits and our numberless obligations.

Unless Christian obedience be regarded in this light, as a 'labor of love,' it will generally be neither uniform nor consistent.—We shall be ever desirous to escape from its restraints, and be ready to impose on our own consciences. When in an hour of temptation, on one side are only the authoritative rules of the gospel, and on the other all the power of inclination and opportunity, it will often be, that a mere sense of duty is too weak a restraint. There must be something in the heart to plead for religion; something which shall cause the feelings to revolt at the thought of sin, and prompt us to turn from it as ungrateful and base, as well as criminal and dangerous. We need to have the moral taste so purified and exalted, that guilt shall be disgusting, that purity and happiness shall become objects of strong desire, and the love of sinful indulgence be weakened or destroyed. And this state of heart is the result only of that deep and fervent love of God and his Son, which the gospel so strongly recommends and commands us to acquire.

Unless the religious affections be cultivated and the heart be interested in duty, the obedience which we may render, will be partial and wavering. We shall be willing to tread as nearly as we imagine we can with safety on the line of what is forbidden, be ready to withhold every degree of service not strictly demanded, and disposed to compromise duties—to imagine we can atone by some act of formal and reluctant homage, for other careless or wilful negligence, and live in the vain and profitless endeavor to reconcile a regard to God and the service of religion, with devotion to the world and obedience to our lusts. In this way the conscience may be laid to sleep, and all distrust of our own condition be dissipated, and we may fancy ourselves objects of God's favor. While in truth there is nothing in us of religion but the form, and no hope for us but that of the hypocrite, which shall perish.

This introduction of the affections into religion, this making obedience a 'labor of love,' appears peculiarly important, also, from considering that much of religion consists in self denial. The gospel, it is true, does not particularly specify any pleasures to be relinquished, but those which are sinful; but it demands most imperatively a power of self government, subdued appetites, and passions under complete control, which can be acquired only by habitual self restraint, and the exercise of frequent self denial. Some of the services which the gospel requires are difficult. Its peculiar tempers, its humility, its meekness, its willingness to forgive, its elevation above the world are required and maintained by continued attention and effort. And there is nothing which can prompt and sustain the constant vigilance and exertion which these require, but the habit of regarding that Being who enjoins them, with affection, and a deep and heartfelt conviction, that the attainment of his favor will infinitely outweigh all the care and exertion it may cost us. The same remark is to be made respecting resignation—a disposition on which great stress is laid in the gospel. Life brings with it much of disappointment and sorrow; and a part, often times a great part, of the trial to which God subjects us, is that of suffering. And affliction, whatever it may be, we are called to receive, not with a fretful impatience, or a sullen despair, but with meek, unrepining, and cheerful submission. We are to be ever thankful; not merely when all around us is prosperous, but also when our blessings are taken away, and joy is turned to bereavement and mourning. Now what is there which can produce this temper, but the love of God, an habitual feeling of filial confidence in his wisdom and paternal goodness, and a deep and joyful persuasion that, amidst all his appointments, he remembers our infirmity with tenderness, and will bring us to no suffering which will not terminate in our best good? In all these ways, religious affections must be both the source and attendant of every mode of Christian obedience; without them, many of the most important dispositions of the gospel will be wanting, and all our service will be partial, wavering, constrained, and joyless. N. C. S.

FORGIVENESS OF INJURIES.

The forgiveness of injuries is commanded in scripture, not simply as other duties are, but in a manner peculiar to itself; that is, as the absolute condition of obtaining forgiveness ourselves from God; a most awful consideration, and expressed in terms which cannot be mistaken or explained away; 'if ye forgive not men their trespasses, neither will your Father forgive you your trespasses.' Words cannot be plainer or more positive. Nor is this all; for in the prayer which our Lord taught his disciples, and which thence is called the Lord's prayer, we are instructed to petition God to forgive us our trespasses, *as* we forgive them that trespass against us; which is as much as to acknowledge that so far from expecting forgiveness of our offences, we are not even to *ask* it upon any other terms than our forgiving the offences committed against us.

This duty, the forgiveness of injuries, is rather in the nature of a disposition, than a single act; that is, does not so much consist in determining expressly to forgive this or that particular injury, as in working ourselves into such a softness and mildness of temper as easily and readily to forgive injuries. 'Be ye kind,' says St. Paul, 'one to another, tender hearted, forgiving one another; even as God, for Christ's sake, hath forgiven you.' Is that fulfilled whilst we recompense evil for evil, and return railing for railing; seek and study only to be even with our adversary; whilst we try to do him an ill turn when the opportunity comes in our way, and when we cannot bear the sight and the thoughts of him without pain; whilst we refuse to allow him the praise or merit really due to him; whilst we cannot see his success without mortification, or his misfortunes but with secret pleasure? As long as we continue in this disposition, at least whilst we continue without endeavoring to correct it, we have not the spirit of Christ; we have not complied with his command. *Paley.*

DOCTRINAL.

DR. WORCESTER ON THE ATONEMENT.

Under our head of Critical Notices we have introduced to our readers a new work on the *Atonement*, by Noah Worcester. We purpose to transfer to our pages, from time to time, such passages, from this perspicuous and popular treatise, as will afford those who may not be able soon to obtain it, some idea of its merits. We begin with an extract from the Introduction.

About two years ago my mind was called to this subject by reading a Family Sermon in the Christian Observer. The following was the passage which arrested my attention.

'When the gates of Paradise closed upon our first parents, in consequence of the introduction of sin into the world, men no longer beheld in their Maker a friend; but felt, and justly, that his displeasure was excited against them; nor was there longer any way of access to the throne of a justly offended Majesty. But the word of God has pointed out to us a source of pardon and way of intercourse through a Meditator, by virtue of whose merits and obedience, we may return to him and find favor at his hands, notwithstanding all our transgressions.'

Christ. Obs. for Nov. 1826.

I have often read similar representations, but never before with a similar effect on my mind. The sentiment, that after sin entered the world 'men no longer beheld in their Maker a friend,' occasioned a feeling of horror which I cannot describe. The declaration is so clearly contradicted by the history of God's providence towards our first parents, and by the character he has given of himself in the Old Testament, as well as in the New, that I could not but wonder that the passage had found a place in the Christian Observer. I then resolved that, should my life and health be spared, I would endeavor to obtain more clear and satisfactory views of the atonement than I at that time possessed. The more I examined, the more I became convinced, that the atoning sacrifice was intimately connected with the Christian principles of peace, which had then for a long time occupied my attention;—and that it was in the strictest sense of the words a PACIFIC MEASURE, a RECONCILING SACRIFICE—made from love to enemies, and on the gospel principle of overcoming evil with good. It has been with me a principal object in writing, to evince that in this sacrifice there was a display of *love*—not of wrath. If on this point I have failed, I have labored in vain. But if in this particular I have been successful, I cannot but indulge a hope that what I have written will be an occasion of relief and comfort to many reflecting Christians. For many, I am persuaded, like myself, have been perplexed with the awful idea, that the sufferings of the Son of God were occasioned by displays of God's anger or avenging justice against him as our substitute; and that this was the only way in which divine benevolence could be exercised in the pardon of penitent sinners.

In this work I wish to be regarded not as the advocate nor as the opponent of any denomination of Christians, but as the friend of truth and the friend of peace. Indeed I know not that my present views on this subject accord with those of any sect, or any individual Christian. Still I have a hope that many things in the work will be found accordant with the *feelings* of many good men in every denomination.

Viewing the atoning sacrifice as a strong expression of God's forgiving love, and of his desire to reconcile sinners to himself and to one another, I have deemed it a solemn duty in writing on the subject, to forbear the indulgence of any feelings or passions towards any class of my fellow men, which are inconsistent with that divine principle on which I believe the Messiah laid down his life. Whether I have conformed to the obligations which result from the benevolent nature of my subject, my readers will judge for themselves. Wishing to avoid as much as possible the appearance of controversy, as well as its usual spirit; when I began to write with a view to publication, I thought I should avoid naming any sect or any writer, except the inspired writers; but I was induced to relinquish this plan through a fear that I might be accused of misrepresenting the opinions from which I dissented, unless I should quote from respectable authors and give their names. But I think I may say with truth, that I have named no writer with a view to injure his reputation. I may here add, that I have too much evidence of my liability to err, to make my present opinions a test by which to judge the hearts of my fellow Christians. In respect to the interpretations that I have given of the numerous texts which have demanded my attention, I can hardly hope that I have made no mistake. It is sufficient for me to say, that I have sought their true meaning, and have given that which appeared to me to be the meaning of the inspired writers. I may in some instances have misappreheded the meaning of a text, and yet the theory I have attempted to establish may be correct. The candid will not censure by wholesale. I have only to request of my Christian brethren, that they would consider the importance, the solemnity, and the affecting nature of the subject, and the liability of all men to err; and then exercise toward me that candor and impartiality, which each of them would reasonably desire in an exchange of circumstances.

BIBLICAL.

[For the Christian Register.]

PSALM CXXII. 1—9.

'I was glad, when they said unto me, "let us go into the house of the Lord. Because of the house of the Lord our God will I seek thy good." '

This is one of the many psalms of David, in which he expresses his delight in the temple of God; and the satisfactions of his soul in the pleasures of social worship. It is called with the thirteen, immediately following—that is, with those numbered from 120 to 134,—'a song of degrees, or *ascents*.' Of this designation, it may not be easy to give the most satisfactory account. It has been variously explained; but it may denote, according to a judicious critic, 'either the elevation of the voice in the singing of these songs; or the excellence of the composition, or of the music, to which they were set; or of the high esteem, in which they were held,' as expressing so well the patriotism and piety of a devout Jew. For ourselves we are rather disposed to believe, that they are so designated on account of the manner of singing them; either as the people *ascended* the hill of Zion, on their way to the temple; Or else, because the worshippers from the hill country sung them as they went up to their own homes again.

The propriety and beauty of this Psalm; the devotional and benevolent sentiments, it breathes will be best understood, as indeed will be most other passages of scripture, by adverting to the occasion, on which it was written. And it appears, that David, having settled the ark, which before had no fixed place, at Jerusalem, had retired into the country, and there hearing the good people 'speaking one to another,' and perhaps also speaking to him, of going up to the holy city to worship God, at one of their approaching feasts, his devout spirit was enkindled, and to give utterance to their feelings and his own, he set himself to compose this Psalm.

It is also conjectured on the authority of the Talmudists, i. e. of the Jewish Rabbies, or expounders of the traditions of their law, that this hymn was sung, in the same manner, as will be easily perceived, as was the 24th Psalm; i. e. by parts, or responses, as different companies of worshippers were proceeding towards the temple. And it does not seem to us merely a fanciful conjecture, that the first verse was sung, as the pilgrims went forth from their dwellings on their way to Jerusalem. 'I was glad, when they said unto me, "Let us go up to the house of the Lord:" and that as they were entering the gates of the city, they sang the second verse, "our feet shall stand," or we shall shortly come, "within thy gates, O Jerusalem."' At the entrance of the city, we may also conjecture, that they were met by the inhabitants themselves, who congratulated their arrival, and sang with the remainder of the hymn, in praise and devout wishes for Jerusalem, as they ascended together to the temple. Thus,

'Jerusalem is built as a city, that is compact;' whose buildings stand together in a fair and goodly order. 'Thither the tribes repair to the testimony of Israel:' i. e. to the ark, or sacred chest, containing the testimony or the covenant of the Lord, 'to acknowledge their God. Here are set thrones of judgment;' here, is the seat of justice, the supreme tribunal; and 'here the thrones of the house of David,' or the palace of the king, the royal residence. 'Therefore pray for the peace of Jerusalem.' The Psalmist here invites the strangers to intercede in its behalf. When you come up hither for the solemn feasts, let it be a part of your devout supplications, that God would preserve his chosen city in peace: that no enemy from without may invade: that peace may be within her walls, and the abundance of God's blessing, which giveth prosperity upon her palaces, or dwellings.

Merrick has, with much felicity paraphrased this Psalm; his version, perhaps either on account of its length, or a too liberal conformity to the Jewish or local circumstances of the poem, has not, as we believe, found a place in our sacred hymns. We give here the beginning and concluding stanzas;

The festal morn, my God, is come,
That calls me to thy honor'd dome,
Thy presence to adore;
My feet the summons shall attend;
With willing steps thy courts ascend,
And tread the hallow'd floor.

Seat of my friends and brethren, hail!
How can my tongne, O Salem, fail
To bless thy lov'd abode,
How cease the zeal that in me glows
Thy good to seek, whose walls enclose
The mansion of my God.

SHEPHERDS IN THE PATRIARCHAL TIMES.

Psalm xxiii. 1. 'The Lord is my shepherd, I shall not want.'

Psalm lxxx. 1. 'Give ear O shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the Cherubim shines forth.'

The patriarchal shepherds, rich in flocks and herds, in silver and gold, and attended by a numerous train of servants purchased with their money, or hired from the neighboring towns and villages, acknowledged no civil superior; they held the rank, and exercised the rights of sovereign princes; they concluded alliances with the kings in whose territories they tended their flocks; they made peace or war with the surrounding states: and in fine, they wanted nothing of sovereign authority but the name. Unfettered by the cumbrous ceremonies of regal power, they led a plain and laborious life, in perfect freedom and overflowing abundance. Refusing to confine themselves to any particular spot, (for the pastures were not yet appropriated,) they lived in tents, and removed from from one place to another in search of pasture for their cattle. Strangers in the countries where they sojourned, they refused to mingle with the permanent settlers, to occupy their towns, and to form with them one people. They were conscious of their strength, and jealous of their independence; and although patient and forbearing, their conduct proved, on several occasions, that they wanted neither skill nor conrage to vindicate their rights and avenge their wrongs. In the wealth, the power, and the splendor of patriarchal shepherds, we discover the rudiments of regal grandeur and authority; and in their numerous and hardy retainers, the germ of potent empires. Hence the custom so prevalent among the ancients, of distinguishing the office and duties of their kings and princes, by terms borrowed from the pastoral life:—Agamemnon shepherd of the people, (Αγαμεμνονα ποιμενα λαων,) is a phrase to be met with every where in the strains of Homer. The sacred writers very often speak of kings under the name of shepherds, and compare the royal sceptre to the shepherd's crook: 'He chose David also his servant, and took him from the sheepfold; from following the ewes great with young, he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands.' And Jehovah said to David himself: 'Thou shalt feed my people Israel, and thou shalt be a captain over Israel.'

The royal Psalmist, on the other hand, celebrates under the same allusions, the special care and goodness of God towards himself, and also towards his ancient people. 'The Lord is my shepherd, I shall not want.' 'Give ear, O shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth.' But to multiply quotations is useless; in an hundred places of Scripture, the church is compared to a sheepfold, the saints to sheep, and the ministers of religion to shepherds, who must render at last an account of their administration to the Shepherd and Overseer to whom they owe their authority.

The patriarchs did not commit their flocks and herds solely to the care of menial servants and strangers; they tended them in person, or placed them under the superintendence of their sons and their daughters, who were bred to the same laborious employment, and taught to perform, without reluctance, the meanest services. Rebecca, the only daughter of a shepherd prince, went to a considerable distance to draw water; and it is evident from the readiness and address with which she let down her pitcher from her shoulder, and gave drink to the servant of Abraham, and afterwards drew for all his camels, that she had been long accustomed to that humble employment. From the same authority we know, that Rachel, the daughter of Laban kept her father's flocks, and submitted to the various privations and hardships of the pastoral life, in the deserts of Syria. The patriarch Jacob, though he was the son of a shepherd prince, kept the flocks of Laban his maternal uncle; and his own sons followed the same business, both in Mesopotamia, and after his return to the land of Canaan. The primeval simplicity was long retained among the Greeks. Homer often sends the daughters of princes and nobles, to tend the flocks, to wash the clothes of the family at the fountain, or in the flowing stream, and to perform many other menial services.

This custom has descended to modern times; for in Syria the daughters of the Turcoman and Arabian shepherds, and in India the Brahmin women of distinction, are seen drawing water at the village wells, and tending their cattle to the lakes and rivers.

Paxton's Illustrations.

Right hand of Falsehood. It was a custom among the Jews, when an oath was administered in a court of justice, for the person who took the oath to lift up his right hand towards heaven, as invoking God to witness his veracity. Hence it was usual to describe a person who swore falsely, or violated his engagements thus solemnly made, as having a right hand of falsehood. Thus, David, complaining of the treachery of his enemies, says, "Their mouths speak vanity, and their right hand is a right hand of falsehood,"—Psalm cxliv. 8, 11. The same form is still retained in Scotland.

BIOGRAPHICAL.

JOSEPH HALL, D. D., OF NORWICH.

This ingenious, learned, and pious Prelate is well known by his many excellent practical works; especially by his 'Meditations,' in which his poetic genius as well as his fervent piety is finely exhibited.—His filial piety was no less interesting; and he has left the following account of his mother, who is represented as a woman of uncommon piety.

'My mother *Winifride* (says he) of the house of the *Bambridges*, was a woman of that rare sanctity, that (were it not for my interest in nature) I durst say, that neither *Aleth*, the mother of that just honor of *Clareval;* nor *Monica*, nor any other of those pious matrons, antiently famous for devotion, need to disdain her admittance to comparison; she was continually exercised with the affliction of a weak body, and oft of a wounded spirit, the agonies whereof she would oft recount with much passion; professing that the greatest bodily sicknesses were but fleabites to those scorpions, so from them all, at last she found an happy and comfortable deliverance, and that not without a more than ordinary hand of God; for on a time being in great distress of conscience, she thought in her dream, there stood by her a grave personage, in a gown and other habits of a physician, who enquiring of her state, and receiving a sad and querulous answer from her, took her by the hand, and bade her be of good comfort, for this should be the last fit that ever she should feel of this kind, whereto she seemed to answer, that upon that condition, she could well be content for the time, with that, or any other torment: reply was made to her, as she thought, with a redoubled assurance of that happy issue of this her last trial; whereat she began to conceive an unspeakable joy; which yet upon her awaking left her more disconsolate, as then conceiting her happiness imaginary, her misery real; when the very same day, she was visited by the reverend, and (in his time) famous divine, Mr. *Anthony Gilby*, un-

der whose ministry she lived; who, upon the relation of this her pleasing vision, and the contrary effects it had in her, began to persuade her, that she had good reason to think that gracious premonition was sent her from God himself, who, though ordinarily he keeps the common road of his proceedings, yet sometimes in the distresses of his servants, he goes unusual ways to their relief: hereupon she began to take heart, and by good counsel and her fervent prayers, found that happy prediction verified to her, and upon all occasions in the remainder of her life, was ready to magnify the mercy of her God in so sensible a deliverance.

'What with the trial of both these hands of God, so had she profited in the school of *Christ*, that it was hard for any friend to come from her discourse no whit holier.—How often have I blessed the memory of those divine passages of experimental divinity, which I have heard from her mouth! What day did she pass without a large task of private devotion, whence she would still come forth with a countenance of undissembled mortification. Never any lips have read to me such feeling lectures of piety; neither have I known any soul, that more accurately practised them, than her own: temptations, desertions, and spiritual comforts were her usual theme. Shortly, for I can hardly take off my pen from so exemplary a subject, her life and death were saint-like.'

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 12, 1829.

UNITARIANISM IN AMERICA.

About two years ago the people of this country were favored with a visit from one Capt. Hall, who had written, or put forth two or three volumes of travels, by which he gained some reputation as a pleasant narrator. He journeyed even from Dan to Beersheba, and from the river to the sea in this American Palestine, and much was said of his comings and goings, and enough was done to make the stranger think himself a man of some consequence. He went home, and wrote a book, in which there are some truths not so agreeable to our national vanity, and some speculations, that seem to us rather ridiculous. Now evenhanded justice begins to distribute the compensation for the undue measure of esteem which was lavished on him while here, and our daily presses have uttered their complaints in various tones of dissatisfaction.

All this is fair enough. Capt. Hall is not so great a man, as many thought him, nor probably as he thought himself to be. His harmless vanity amuses us, and the deep English hue of his feelings shows us how imperfectly he is qualified to estimate justly, or even to understand our institutions and habits. We notice his book at this time, because he has undertaken to give an account of a sermon which he heard in a Unitarian church in Boston, and then to offer some thoughts on the progress of Unitarianism in this country, which every one must admit to be exceedingly valuable, since by the writer's confession, all his knowledge of the subject which he discusses was obtained from this one sermon.—He evidently listened with attention, and his description of the manner, and style of the preacher is sufficiently accurate. But it is plain that he understood not the things which came to his ears. The congregation were exhorted, he says, 'to rely neither on human, nor, *if he understood the preacher*, on divine teachers;' whereas we presume from the sketch he has given, imperfect as it is, that the object of the discourse was to enforce the duty of receiving and using the divine teachings according to the convictions of our own minds, and not to rely on human interpreters. The sagacious traveller, as in duty bound, laments the want of an Established Church in America, and enters upon a comparison of the respective advantages of the two countries, his own and ours, in regard to this circumstance. We have incautiously expressed ourselves; for the advantage, if his opinion be correct, is all on the side of England. Oh! this invention of an Establishment, what a blessing to nations, what a safeguard of Christianity. It prevents the introduction of changes, we are told by its panegyrists; 'which, being interpreted, is,' it arrests improvement, fastens opinion to the same spot for centuries, and, prevents those pernicious inquiries after truth, which might heave the said Establishment from its basis. We do not believe an Established Church will ever be reared in this country; it cannot, so long as our present constitution and form of government continue. Still we anticipate the increase of Episcopacy. Every sect will grow, is growing. The Catholics are augmenting their numbers with a silent, but sure celerity; the Presbyterians, the Methodists, the Baptists add thousands to their ranks every year. The Swedenborgians and the Shakers multiply. The little and the great sects thrive; and for the best of reasons—because the country thrives, the population increases, every denomination is stretching out its arms to embrace all who will recline upon its bosom, and every one is free to choose his own resting place. This is just as it should be, as it always we trust, will be. One inevitable consequence is, that liberal and rational views of religion will be spread. Where all may speak, and all can listen, truth has its vantage-ground. It asks no more than an open field and fair action.

That our political institutions favor the growth of Unitarianism, no one can seriously doubt. The spirit that pervades them is its vital breath, the spirit of freedom. That its tenets are constantly gaining adherents is to our view a fact as clear as the light. Go east or west, north or south, and you encounter minds in every stage of progress towards the simple faith of the gospel. Ask for the visible signs of increase, and you will be pointed to church after church, where these opinions are preached to those who a few years since had not heard of their existence in America. Yet these sensible indications are the least satisfactory evidences of change in public sentiment. Such manifestations are sometimes premature, but generally they are the fruits of improvement that has been approaching maturity for years. They are the forms in which the mind of the community presents itself, after having thrown off old opinions, prejudices and associations, and this is a slow process. The reformation in America will not be effected, as was Luther's, by violence, for the circumstances are different, and in the wisdom of Providence suitable means are offered for relieving the wants of every period. Gradual and quiet, we think, will be the progress of true religion, unless the passions of men under the guidance of error should attempt to stay it by means that shall excite other passions to league themselves to the holy cause, and then a passage may be opened by bold assault, or painful conflict.

We have forgotten our English adviser, and we return to him to notice one remark that is not void of instruction. He expresses his belief, that the usual congregation of the preacher whom he heard, do not and cannot exercise that freedom and energy of thought to which he urged them, and that therefore his discourses are comparatively negative in their effect. Without intending the slightest allusion to any particular clergyman or society, we avow our apprehension that the preaching of Unitarians is sometimes too *intellectual*, bearing too much the character of abstract thought, and less suited than more *common-place* sermons would be to promiscuous audiences. Preaching in a christian church should be practical and experimental, taking into its grasp the every day feelings and affairs of life, and directing its influence to these as, of necessity, the matters in which nine-tenths of every congregation are most frequently interested. We may resume this topic hereafter; if we should not, the present hint may be useful.

HOUSE OF REFORMATION AND HOUSE OF INDUSTRY, AT SOUTH BOSTON.

No institution in this city is probably at this time attracting, and none, we believe, merits more attention than the House for Juvenile Delinquents at South Boston. Established about three years since with many apprehensions concerning the result, it has, under the care of the present superintendent, become an object of universal interest and admiration. For the sake of our readers at a distance, who cannot be supposed to have much acquaintance with our municipal affairs, we observe that this establishment and the House of Industry are situated in the same enclosure, on a gentle rising ground, at about two miles distance from the heart of the city. A better site could not have been chosen, affording pure air, a free prospect of the city on the one hand, and of the ocean on the other, a sufficient quantity of land for agricultural purposes, and separation from all external causes of discomfort. The two institutions are under the supervision of the same Board of Directors, but are entirely distinct in their internal economy. On the first Thursday of each month in the afternoon they are open to visitors, and on the last week we accepted the invitation of a friend to accompany him thither, and were abundantly rewarded for our walk. 'The House of Industry' is but a more pleasant name for the almshouse, and we do not believe that it can be surpassed by any other almshouse in the world, in neatness, order and apparent comfort. We were told that the present number of inmates is nearly 500, a larger number, than is usual at this season; in the winter the house is fuller, and in a short time will probably be occupied to the extent of its accommodations. The walls were almost bright from their whiteness, the floors clean, and the dress and appearance of all whom we saw such as indicated that their wants were amply, yet judiciously, supplied. The children were far more numerous than we had supposed, and means were provided for their instruction in two schools, one taught by a gentleman, and the other for the smaller children by a female. In the chapel, where worship is attended on Sundays, were seats for as many as are ever able to be present, sickness and infirmities always confining many to their rooms. Here, we found a blind girl playing on the organ, and never did we, witness an expression of more sincere pleasure than dwelt on her countenance while seated at the instrument. The inhabitants of the house are variously employed, and by the products of their labor contribute much to the support of the institution. The expense for the last year we were informed was $18,000, of which $9000 are received by the city from the state for those who are termed state paupers.

After examining the building for the poor, we proceeded to the House of Reformation. Here also neatness, order and comfort were evidently regarded as matters of prime importance. But the institution is a place of moral education, of juvenile reform; and in this light chiefly deserves notice. Children are sent here, who are convicted of petty crimes, or whose parents cannot control them, or who having no friends to watch over them, infest the streets with their idle and vicious habits. They are placed here not for punishment, but for reformation; and as soon as this end is accomplished, they are bound to tradesmen and farmers in the country. They receive instruction in the common branches of learning, are required to devote some portion of their time to work, and have their hours of play. But the moral discipline to which they are subjected is the admirable feature of the plan.—By kind, firm, *religious* treatment, adapted to them as beings possessed of reason, conscience, affections, they are reclaimed from error, and saved from ruin. Praise is but justice to the gentleman who is entrusted with this establishment, or, as we might with more propriety say, who is at the head of this family. His manner, his conversation, his feelings even, may be described as paternal; and the effects which he has wrought are wonderful. Tempers have been subdued that were hardened by indulgence, tastes been eradicated that were formed by early associations, habits been corrected that had grown to premature strength; kind and generous dispositions awakened in bosoms that had been steeled by selfishness; religious principle implanted where all was barren, or overrun with vice, and a new character developed in those who were the victims of shameless sin. One who has not visited this asylum of the young, cannot justly appreciate its benefits, or the services of him to whom it owes its present condition. There are a few girls, who are not to be seen by strangers; much the greater number of those who are sent here are boys, who were examined by Mr. Wells and his assistant in grammar, geography, simple geometry, arithmetic and botany, which study has been recently introduced, and found highly to interest the children. After these exercises, in which they appeared very well, they were, at the request of Mr. Wells, addressed by Rev. Mr. Pierpont, whose remarks evidently touched their hearts. Evening prayers were then attended according to the forms of the Episcopal church, of which Mr. Wells is a clergyman. Here we met with the only circumstance that gave us pain. We could not join in the invocations, 'Son of God, we beseech thee to hear us,' 'Lamb of God,' &c. nor in the prayer, 'spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood,' nor in the acknowledgement of the Trinity, with which the service was closed; and we could not perceive the necessity even in an Episcopal minister, nor the propriety in one placed over an institution, many at least of the friends and directors of which believe such language to be unjustifiable, of teaching the children to incorporate it with their daily prayers. The boys are not removed thither to be made Trinitarians or worshippers of Christ, and we confess that we were surprised and grieved. We have less hesitation in noticing this error, because there is danger lest the general satisfaction which is felt in the character and success of the superintendent, for whom none can entertain a higher respect, and, we may, add a more sincere regard than ourselves, should cause this practice to be overlooked.

We left the house about sunset, extremely gratified by our visit, and anxious to communicate to others the knowledge which we had acquired. This feeling has dictated what we have now written, and we shall be satisfied, if we have only thrown into the ever open treasury of public sentiment our mite of well earned approbation.

We cannot leave this subject without calling attention to the sentiment expressed by Mr. Wells in the article which we have copied on our last page. From his experience, he says, he is convinced that no child under fifteen is irreclaimable. The opinion is invaluable; for it comes from a practical man, one whose convictions are the fruits of experience, and not of theory, of one too, who has been familiar with the worst exhibitions of youthful character. His testimony therefore is enough to discredit, if not to silence, the lamentations of those who are ever pouring the language of despair into the ear of philanthropy. The means likewise, by which these young offenders are restored, are worthy of notice. Let any one read the list of punishments, and observe how much of wisdom and of mildness is displayed in the arrangement. No needless severity, no harsh rebuke, no violent inflictions; the whole is accomplished by gentle and consistent discipline.

ANTIMASONIC MEETING.

We have forborne from any remarks upon the excitement which has agitated some parts of the country respecting the subject of masonry; and we had hoped that it would not reach our city. As we are not masons, and never have been—for since it has become common to renounce the profession, it is not sufficient to use the present negative,—we have felt little interest in the disclosures that have been made, many of which doubtless have revealed evils of a serious nature connected with this society. But believing it to be impossible for us to decide that these evils are inseparable from the institution, and having the testimony of men in whose sincerity we repose confidence, that it is useful through its moral influences, we have rested in the hope that reform would be introduced wherever it was needed, and in the opinion that to encourage passionate excitement was to inflict a positively great evil on society as a means of removing another of unknown magnitude. It will however, we fear, be scarcely possible for us to hold our neutral ground long. The warfare has come so nigh to us, that we must hear it, and speak of it.

We give below the official account of a meeting held in this city, to consider the nature of masonry. We learn from a friend who was led thither by mere curiosity, that Faneuil Hall was literally full of people, and that some of the remarks impressed him strongly with the importance of the subject. We notice it only as chroniclers of events which may seriously effect the community. We trust, and pray, and beseech the individuals who have been engaged in the support of this measure, and are consequently pledged to prosecute the work, in which this is not the first step, to act with candor and deliberation. Such a commotion as has been felt in the western counties of New York, must be deprecated by every reasonable man, and every honest Christian. Suppose masonry interferes with the awards of justice, suppose it prejudicial to the liberties of the people, suppose it uses the offices of religion for profane mummery, yet let its mischiefs be exposed and prevented by other means than those which convert life into a scene of wrathful contention. It is easier to excite than to still the tempest of popular feeling, and when it pours forth its fury, it neither respects truth nor decency, and may not stop till it is wearied by the destruction of social order and comfort.

MEETING IN FANUEIL HALL.

In conformity to public notice given by direction of the Suffolk Committee, a meeting of the Citizens of Boston and its vicinity was held in Fanueil Hall on Tuesday evening the 8th inst. The hall was filled to overflowing at an early hour, and after being called to order by Ebenezer Clough, Esq. Dr. Abraham R. Thompson, of Charlestown, was chosen Moderator, and Frederick A. Sumner, of Boston, Secretary.

After some introductory remarks from the Chair, the meeting was addressed by Rev. Moses Thacher, Judge Dexter, Rev. Jared Reid, and Samuel D. Greene, Esq. who opposed the principles of Free Masonry; and Rufus Green Amory, Joseph Loring, and Michael Lovell, Esqrs. who spoke in favor of them.

The following Resolutions were offered and accepted by an overwhelming majority, viz:

Resolved, That from the disclosures which have been made, we have reason to believe that Free Masonry is hostile to our republican institutions.

Resolved, That it is expedient to petition the Legislature to enact a law, prohibiting the administration of oaths not sanctioned by law.

Resolved, That it is expedient that a State Convention be called for the purpose of investigating the principles of Free Masonry, and its effect upon our republican institutions; and to recommend a course of proceedings with reference thereto;—That it is recommended to the respective Counties in the State to send Delegates to said Convention, equal to one third of their present representation in the Legislature; to meet on the last Wednesday of December next, in the State House at Boston.

Abraham Thompson, *Chairman*.
F. A. Sumner, *Sec'ry*.

THE CATHOLIC CHURCH.

Who would have believed it? What would the Pilgrims have done, if they could have looked into the futurity of two centuries? The Roman Catholic Church, in New England, with its houses of worship surmounted by the cross, its hours of mass announced by the pealing bell, its Bishop, and its Nunnery!

Who would have believed it? What would the monks of the 15th century have said, could they have foreseen a Sunday School where Catholic children are taught to read the Bible, and a weekly journal devoted to the vindication of Catholic principles?

Strange to tell, all these wonders have come to pass. Here, in the capital of Puritanic New England, all these may be found. We lifted our eyes in amazement, when a few weeks ago we met with a little paper, called 'The Catholic Press,' published in Hartford, and much did we marvel, to learn that in Connecticut, the very citadel of stern Protestantism such a thing should have dared to show itself. But with yet greater astonishment did we contemplate the title of a full quarto sheet, which fell into our hands last evening. 'The Jesuit!' printed in this good city of Boston, and to be issued weekly. What the friends of Rome or their indefatigable Bishop expects to accomplish, we know not, and have not sufficiently recovered from our surprise to form any speculation on the subject; so that we can only notify our readers of the fact, that they may be preparing for whatever shall follow.

Seriously however it is evident, that the Romish Church is making great exertions to extend its influence through this country, and it may soon become a question of some importance, whether the divisions, and struggles of the various sects of Protestants do not afford to the papal See facilities for the execution of its purposes, by which, if it be faithful to the character it has ever borne, it will not be slow to profit.

CRITICAL NOTICES.

The Christian Examiner, and General Review, *for September*, 1829.

This number of the Examiner is rich and interesting, and highly creditable to the literary character of the country. The first article, on *Liberty*, endeavors to show that liberty, though a blessing, is an important trust, involving in its exercise a deep responsibility; that it is a blessing attended with dangers, and not to be retained without constant vigilance. This is a view of the subject which deserves to be more frequently inculcated than it has been hitherto. The spirit of our institutions may depart, while their form continues. It is therefore deeply important that it should be ever impressed on the minds of the people, that no institutions are valuable unless they promote the moral welfare of the community. The article is spirited and vigorous; and though perhaps occasionally a little too declamatory is far above the idle boasting and tumid vaporing of vulgar politicians.

The next article which is a review of a new life of Cranmer by Mr. Sargent, is well written, and contains a very just and able estimate of the character of this time-serving prelate, who in the opinion of the writer has been judged of too favorably by most protestant authors.

A review of the new volume of Mr. Buckminster's Sermons follows. It contains, after some remarks on the history of preaching, a criticism on the work reviewed. The opinion of the reviewer is highly favorable to the author, but the praise which he bestows is valuable because it is sensible and discriminating. The article will be read with great pleasure by all who have had the happiness of being acquainted with Mr. Buckminster either personally or in his writings.

The fourth article, which is a notice of a volume of poems by Mrs. Lawrence, contains some pleasing specimens of her poetry.

The next article gives an account of the elder Hollis and of his donations to Harvard College.—Ample justice is done to his sound principles and generous spirit. The account of the establishment of the Professorship of theology places in a clear light the views of its founder. His character appears to great advantage when contrasted with the narrow sentiments of some of the venerable fathers of the college in this country.—The article is fair and manly, and deserves the attention of those who have been disturbed by the recent attacks on the college, by those who have assured the name of Hollis without manifesting anything of his catholic spirit.

The last article is on *Associations*. The writer after adverting to the immense power which is gained by the union of individuals in societies, points out some of the dangers which may arise from these bodies. Everything is now carried on by societies. However numerous these bodies are, they must be conducted by a few individuals. A great moral force is thus placed in the hands of a small number of persons, which is very liable to abuse. By means of publications under the authority of these bodies one man may be enabled to exercise an almost despotic control over the minds and consciences of thousands.—Men who are united in a society for a particular purpose are prone to be carried away by an *esprit du corps*; and in an earnest devotion to the objects of their institution, are in danger of adopting implicitly the opinions of their leaders without examination. The writer also speaks of the prevalent tendency to regard these artificial societies as more important than the natural societies of families and neighborhoods. Some of his illustrations of this point are eloquent and affecting. He considers those societies as most safe objects of encouragement, which are engaged in humane and benevolent purposes, the correctness of which are generally acknowledged, such as hospitals, asylums for the support and education of children, and societies for the promotion of temperance. He regards as of a more questionable character, associations for advancing certain sets of opinions, like those for enforcing the observance of the Lord's day. His views of the origin and nature of this Christian institution, and of the mode in which this day ought to be observed, are clear, rational, and satisfactory. The writer of this article it seems to us exaggerates in some degree the dangers of societies; but still he speaks the words of wisdom. The luminous and glowing style, fervid eloquence, and deep piety which animate the piece, can scarcely fail to charm every reader.

Fourth Annual Report *of the Board of Managers of the* Prison Discipline Society, Boston: 1829. 96 pp. 12mo.

The society which has issued this report has been eminently successful in effecting the purposes of its institution. This success may be attributed, under the divine blessing, to two causes; the magnitude of the evil which it undertook to remedy, and the employment of a most faithful agent. The evil was so enormous, that an immense service was rendered to the country by drawing to it the public attention. The indifference and ignorance that prevailed on the subject seem now incredible. To unveil the secrets of the 'prison-houses' of the land was like opening to view the pestilential sepulchre. Every one saw that something must be done; the nuisance must be abated; the abuse must be corrected, by which institutions designed to punish and prevent crime had become fruitful in its production. Never perhaps, as we shall be ready to acknowledge when we consider the extent of the prison system, never were more horrible disclosures made than have resulted from an examination of our penitentiaries and jails. Few men would have been willing to enter these abodes of sin, and search out their impurities, and bring them into the light of public indignation. One has appeared to discharge this office, a man who has earned the name of the American Howard, and whose philanthropic perseverance we contemplate with admiration.

The former reports of this society should be read by every legislator, and contain matter in which every citizen is almost personally interested. Does our danger lie in what we have thought the means of safety? Have neglect and folly on the one hand, and ingenious wickedness on the other rendered the inflictions of justice worse than nugatory? Then in humanity's name let the cry for reform be raised, and spread till it shall be heard by all—till it shall be obeyed.

The fourth report presents less that is new and terrific than the former publications of the society; it could not be otherwise, the mysteries have been revealed, the depths of pollution penetrated, we now may expect the narratives of reform and improvement. Such is the present. The contents of the report are briefly described in an introductory paragraph.

'We propose to look at the interests of several of the States in regard to Prison Discipline; to present an abstract of the criminal laws of some of the United States, with general remarks on the same; and to make a statement concerning the influence and immediate results of this society's labors.'

A sketch is given of the various prisons and other institutions for the reception of offenders in the Eastern and Middle States. Great and salutary changes have been effected within a few years. The State's prison at Weathersfield Conn. has been signally successful. During the last year it "produced an income of more than $3000, above every expense;" and in regard to health, moral instruction, and improvement of character among the convicts, 'this noble institution' is surpassed by no other. The prison at Auburn N. Y., presents similar facts respecting income and condition. In proof of the excellence of the discipline observed here, the circumstance is mentioned of a fire occurring at midnight in the building, which rendered it necessary to discharge into the yard 550 convicts, who 'formed a most efficient fire company,' and though two avenues to the street were open, no one attempted to escape, and when the fire was extinguished, all 'were found in their places.' At Sing Sing N. Y. prisoners are taught to read by the chaplain with the use of no other book than the Bible. The state of the prison at Charlestown Mass. is better than it was, but much remains to be done; reform cannot be thoroughly introduced till the new building for the separate confinement of the

convicts at night shall be completed. The Report speaks in terms of delightful praise of the Institutions for Juvenile Delinquents in Boston, New York and Philadelphia. We hope no one will smile at our language. It *is* delightful to read of such effects as have appeared in these Houses of Refuge for the young.

The report exhibits an abstract of the criminal laws of the several states, evidently prepared with labor and accuracy, and followed by judicious remarks on their relative merits. A candid view is presented of the benefits direct and indirect, that have accrued from the labors of this society, or as we should rather say, of their agent. The appendix contains some valuable documents furnished by the directors of institutions noticed in the report, and affording aid to some future philanthropist in compiling the statistics of crime. We should be glad, if our limits permitted, to copy many passages that we think would surprise if not gratify our readers. Some facts are detailed respecting imprisonment for debt, that we think ought to be known, and shall probably extract next week.

THE ATONING SACRIFICE, *A display of Love—not of Wrath.* BY NOAH WORCESTER. pp. 231.

It sometimes happens that an author needs only to have his name and his subject announced to insure his work a general perusal. The book, whose title we have given above, is a new treatise on the Atonement, written by NOAH WORCESTER, author of *Bible News, &c.* and arranged according to the following table of Contents.—Introduction.—An Appeal to the Benevolent Heart—General Remarks and Explanations—Various Purposes of the Messiah's Death—Atonements under the Mosaic Dispensation—The Passover—Sacrifices not Substitutes for Punishment—Opinions and Concessions of Theological Professors—The Circumstances of the Crucifixion incompatible with the prevailing Views of the Atonement—Vicarious Punishment not a Display of Justice—The Ransom paid for Sinners—Thoughts on Rom. iii. 24, 25, 26—The Propitiatory, and the Righteousness of God, or After Thoughts on Rom. iii. 24, 25, 26—The Veracity of God in regard to his Threatnings—The different Senses in which One Person is said to die or suffer for Another—In what Sense did the Messiah bear the Sins of Many?—The Agony in the Garden not the Effect of God's Anger—Suffering for Well-doing not Punishment—Christ's Views of his own Sufferings—Apostolic Views of Christ Sufferings—Pre-requisites for Pardon not Substitutes for Punishment—The Doctrine and Duty of Forgiveness—On God's Forgiving for Christ's Sake—Thoughts on the Efficacy of the Atoning Sacrifice—Salvation by Jesus Christ a Redemption from Sin—Probable Causes of Error relating to the Atonement—The Peculiar Things said of the Death of Christ—Supposed Evils of Pardon without Substituted Suffering—The Conditions of Pardon not affected by Vicarious Sacrifice—Truth attainable by Approximation—The Popular Theory of the Atonement not adapted to promote Peace among Men—The Atoning Sacrifice a Means for the Pacification of the World—Conclusion.

Appendix.—Illustration from Historical Facts—Thoughts on the Parable of the Prodigal Son—Thoughts on the Righteousness of Faith—A Brighter Prospect.

RELIGION AT HOME, *A Story founded on fact.* BY MRS. WILLIAMS. Providence, 1829. 322 pp. 12 mo.

We know little of this work, except what we copy for the benefit of our readers from the concluding paragraph; but this extract is sufficient to disclose at least one of its characteristics.—The title is attractive, and we will only add, that in a short preface the author has introduced one sentence to which we have in vain attempted to give a grammatical construction, and another, in which the error would have subjected a schoolgirl in the second class to disgrace.

'The little village of B. is no longer a village, but the large and flourishing town &c. The Puritanic assembly has long since split into two parts. On the right of the church on a little eminence stands a new and elegant house for Unitarians consisting of many of the most polished, fashionable persons in the town, while far below, in the Valley, the gloomy tabernacle rears its frowning portico and cumbrous steeple. *Between these*, distinguished by its humble moss-clad tower, the church of olden time may still be seen, standing where *truth is always to be found—between the two extremes.*'

RELIGIOUS INTELLIGENCE.

INSTALLATION.

On Wednesday, 9th instant, the Rev. William Ford, was installed as Pastor of the 'Bethlehem Congregational Church,' in Augusta, Maine.—The services on this occasion were introduced with prayer, and reading of the Scriptures by Mr. Hall of Northampton. The Sermon was preached by Mr. Dewey, of New-Bedford, from Proverbs xi. 30; 'He, that winneth souls is wise.' The Installation prayer and the charge were offered by Mr. Parkman, of Boston; the Right-Hand of Fellowship was given by Mr. Everett, of Hallowell; and the services were concluded with prayer by the Preacher.

We forbear giving any analysis of the sermon,—which, as well as the other services, were appropriate and excellent,—as we presume it will soon be published.

This Christian Society has been recently formed in that growing village, which, as the future capital of the state, must shortly become a large and important town. In the erection of their neat and commodious house of worship, in the gathering of their church and the call of their minister, the most entire harmony has prevailed. Their numbers, at first, but few, have rapidly increased; and we sincerely congratulate these our Christian brethren and friends on their bright and animating prospects.

The following Hymn, written for the occasion was sung to the tune of Greenfield, and was performed, as were all the musical exercises, with spirit and in excellent taste.

HYMN.

God of all, we humbly praise thee;
Grant us help from heaven above,
May our souls forever love thee,
Lord, thy grace do not remove.
O! for hearts attuned to praise thee;
Give us help from heaven above.

Lord! we call to our remembrance
Scenes of sacred joy and praise,
Where thy saints found their deliverance;
When they triumphed in thy cause.
O! for hearts, &c. &c.

We would not forget thy favor
Graciously vouchsafed in love;
No: let this day, with its savor,
Rise perfumed to thee above.
O! for hearts, &c. &c.

May thy servant, now our pastor,
Long be spared to guide us here;
Ever true to Christ, our Master,
May we worship in thy fear.
O! for hearts attuned to praise thee;
Give us help from heaven above.

[For the Christian Register.]

DEDICATION AT BANGOR.

On Thursday, 3rd inst. the 'Union Street Brick Church,' erected for the use of the Unitarian Society, in this place, was dedicated to the service of the only living and true God. This building, although without galleries excepting one for the choir, is capable on ordinary occasions of containing about eight hundred persons; but on the present occasion, there were more than one thousand within its walls. The following was the order of the services.

Music by the choir; Prayer by Mr. Frothingham, of Belfast; Reading of the Scriptures; Original Hymn;—

Be this to Thee a holy place,
Creator,—Father,—God alone;
Here may we learn thy love and grace;—
And Thee, the rock we rest upon.

Yet not in consecrated spot,
Wilt thou thy mercies, Lord, impart,—
Where holiness abideth not;—
Where bow not the contite in heart.

Thee, not 'the Heaven of Heavens' can bound;
And who can live and see thy face?
Yet still a boon for man was found,
In the rich treasures of thy grace.

For thou art love—a love sublime;
Exhaustless; boundless; flowing free,
Along this narrow 'shoal of time,'
Through and throughout eternity.

By Thee the golden links of love,
Were mercifully form'd to bind
Earth with Thine universe above;
Being, with being; mind, with mind.

O, be this temple ever Thine!
Th' abode of truth,—of Heaven the gates;—
And through our Saviour's love divine,
To Thee in heart be consecrate.

Sermon by Mr. Huntoon, of Canton, Mass.; Dedicatory Prayer by Mr. Mason, of Castine; Original Hymn. [This we are obliged to defer till next week.] Prayer by Mr. Brimblecom, of Norridgewock; Music by the Choir; Benediction.

The sermon was excellent in its composition, delivery and appropriateness. No polemic weapons were brandished; but a spirit of personal holiness, Christian peace and charity, was strongly and feelingly inculcated. His text was from Matt. vi. 33. 'Seek ye first the kingdom of God, and his righteousness.' The whole services on this occasion were well received. The music of the splendid organ placed in the church added much to the solemnity of the exercises.

The society for which this house was erected has increased rapidly within a few years past. In the year 1823 they for the first time, collected, and listened for a few sabbaths to the preaching of the Rev. Mr. Fessenden from Cambridge, who had not on an average more than fifty auditors at a time. Since that period, the occasional assistance of other liberal clergymen was procured until the last year, when this house was commenced, which has cost about $12,000. The probability now is that in the course of a year, some clergyman will be permanently settled over the society. Liberal principles are fast gaining ground in this section of the country, and ere long we hope to hear of other societies springing up around us.

G——.

OBITUARY.

[From the Columbian Centinel.]

MR. JAMES SULLIVAN.

The death of youth always claims the sympathy of the wise and good. We can witness the decay of age, almost without a tear of regret. To die, after we have ceased to be useful, is consonant with nature and justice, and to enter upon the destinies of a brighter state of existence, after the duties of this have been fully filled, is at once glorious and desirable. Disease may ever lay its palsying hand upon the energies of *mature* years, and yet leave the mind open to the consolations of reason and religion. Some objects have been obtained. A part of the plan to which so many days and years of preparation were devoted has been executed. We are willing to believe that the great purposes of life have been answered, and though we mourn, 'tis not without hope.

But in the very name of death in youth there is something *awful.* Vitality is so intimately connected with the spring time of our existence, and gaiety, loveliness and buoyancy of spirit sit so fairly on the brow of the young man, that we scarcely realize death *can* have any power over it. We are appalled by an event, which experience might have taught us to expect, and our hearts are ready to break with grief and surprise. Thus it is with youth. But he, who to the attractions common to this period of life, adds a moral character which makes him the pride of his family and friends—who, amidst the many temptations of early years has ever kept himself taintless and unblemished, and who, with the steady and persevering application of all his powers, is laying a foundation for permanent future usefulness, claims—not only our tears but our gratitude; for we may learn from him the beauty of virtue and the power of example.

Such was emphatically true of the gentleman whose loss we now mourn,—(else, much as we loved him, we would not have dared to deal in Eulogy.) We go back to the bright and careless days of school, we follow him through the peculiar trials of collegiate life, and we enter with him the great theatre of the world with its engrossing cares and interests, and we should be unjust to ourselves, did we not bear testimony through all, to his purity,—his high moral bearing, his energy and activity, and industry. In all our intimacy with him, and it began in childhood, we have never known one instance of immorality, or even youthful folly.

Remarkable for urbanity and gentlemanly deportment, he possessed dignity and firmness of character, to a degree seldom witnessed at his period of life.—Years had not rolled by to give him eminence in his profession, but his whole course bore witness that years alone were wanting. He took an active part in several clubs formed for the purpose of discussing legal and general subjects, and was always respectable in debate. But he is gone, we trust, to a better and brighter world. Let us follow his example, without repining at the sad dispensation of Providence.—The grief of his immediate family is too deep for the sympathy of a stranger and we will not intrude upon it. We will rather go to the tomb of our friend, and we will scatter over it our flowers as well as our tears; as a tribute, not to the sadness of death, but to the worth of a youthful and virtuous life. A. P.

DOMESTIC SUMMARY.

In the night of the 12th inst. there will be an eclipse of the Moon; on the morning of the 18th, an occultation of Aldebaran, and on the morning of the 24th. an occultation of 'omicrom Leonis,' all visible in this city.

The importance of an occultation of any star, (but especially of one of the brightest,) by the Moon, for the determination of the longitude of any place, was, suffieiently alluded to, in the communication in a late paper, announcing that of Aldebaran on the 21st and 22d of August last; but the attention of astronomers, to the eclipses of this star, has lately been particularly requested, by the Astronomical Society of London, for the purpose of determining whether its colour or brilliancy are changed when the star is near the edge of the Moon, and whether the star ever appears to be *projected on the Moon*, as is supposed, sometimes to be the case.

The occultation on the 18th inst. will be visible throughout the greater part, if not the whole, of the United States—although it will take place after the rising of the sun, it can be easily seen with the assistance of a good telescope, as the distance of the star from the Sun will be 108 degrees. The phases of these eclipses in *mean* solar time of the meridian of each place, will be as follows, viz:—

Sunday, Sept. 13th, Eclipse of the Moon.
Boston, Lat. 42° 26′ 38″, N. Long. 71° 3′ 45″ W.
Beginning of the eclipse, 0h. 36. 2m. A. M.
Greatest obscuration, 1 48, 7
End of the eclipse, 3 0, 6
Digits eclipsed, 6° 4½′ on the south limb of the Moon.

Friday, Sept. 18th, Occultation of Aldebaran.
At Boston.
Immersion, 9h, 19m. 33s. 0 A. M, 7 4′ 23″ } S. of M's.
Emersion, 10 19 15 0 37 } Centres.
Duration, 59 42,

At Nantucket, Lat. 41° 17′, N. Long. 70° 7′ 52″ W.
Immersion, 9h. 25m. 16s. 2 A. M. 5′ 3″ } S. of the
Emersion, 10 24 6, 2 1 14 } Centre.
Duration, 58 50, 0

At New York, Lat. 40° 42′ 40″, N. Long. 74° 1′ W.
Immersion, 9h. 8m. 51s, 1 A. M. 6′ 13″ } S. of the
Emersion, 10 8 2 7 2 31 } Centre.
Duration, 59 11, 6

Thursday, Sept. 24th, Occultation of oLeonis.
At Boston.
Immersion, 4h. 20m. 19s, A. M. 11′ 37″ } S. of M.'s
Emersion, 4 56 36 13 22 } Centre.

The Immersions will take place on the *east* or enlightened, and the Emersions on the *west*, or dark side of the Moon. The eclipse of the Moon will begin on her *east* side, and will end on the *west.* *Pall.*

Diffusion of Useful Knowledge. At a meeting of the subscribers to the constitution of the Boston Society for the diffusion of Useful Knowledge, the following officers were chosen, constituting the Board of Managers.

H. ROBINSON, *Rec. Sec'y.*
DANIEL WEBSTER, President.
HENRY F. BAKER, Treasurer.
JOHN PICKERING, } Vice Presidents,
NATHAN HALE, }
JACOB BIGELOW, Corresponding Sec'y.
HORATIO ROBINSON, Recording Sec'y.
Directors.—William E. Channing; S. T. Armstrong; John Park; C. C. Nichols; C. G. Loring; T. B. Curtis; J. P. Thorndike; Wm. J. Loring; Abbott Lawrence; Chandler Robbins, Jr.

President Jackson. For some weeks past the President has been seriously indisposed. He has spent part of his time at Old Point Comfort, for the purpose of recruiting his strength by rest and retirement. He has recently returned to his post of duty at the Capital somewhat improved in health. It is generally understood, however, that his complaints are of a serious nature,—from which it is not probable he will soon, if ever, be relieved.

Mr. Poinsett. A report has been circulated that Mr. Poinsett, our Minister to Mexico, had been assassinated. We are happy to learn that despatches have been just received from him, of a date later than the reported time of his death.

The Richmond Compiler contains a notice of an Excavator or Self-loading cart, invented by Mr. W. Beach of Philadelphia. It is described as loading itself in its progress by means of one of the wheels which is hollow, taking up 40 square feet of earth in one minute. This is carried to any distance as in a common cart; and the load deposited or unloaded in less than half a minute, without trouble, by opening the bottom of the cart. The inventor states that one of his carts is now at work on the railroad within a mile and a half of the Schuykill river, near Philadelphia; that it is worked by a man and a boy and three horses, and removes and embanks in a day twice as much earth as is removed by *three common carts and twenty men*, who are working at the same place.

Sickness at New Orleans. A letter dated New Orleans, Aug. 15th has been received at Philadelphia, of which the following is an extract.

'The city is very unhealthy. The poor Spaniards driven from Mexico are the principal sufferers. It is said that the number of deaths varies from thirty to fifty a day. And, what has never been known before, the fever has extended as high up as the lower limits of Mrs. Livadeau's plantation. Several in the neighborhood now have it, and some have died of it. I was in town this morning, and the streets wore the appearance of being deserted. I did not meet one, where I usually met fifty.

The Cherokee Phœnix of the 2th ult. says: 'We venture to assert, reading and writing are as common here as among the neighboring whites; and certainly those Cherokees who have attended to their alphabet (invented by Mr. Guess) one week, write more correctly than the English scholar, who has been steadfast to his book two years.'

The remains of a mammoth have been found of late in West Canocheague, Pa. One tooth, which remains nearly perfect, weighs 70 lbs.—its length is 7 feet—circumference 14 inches. The other bones were decomposed and crumbled on exposure to the air. They were found 70 feet below the surface, and near a lime stone spring. [Imagination is amazed at such phenomena, and like Noah's dove finds not a place to rest her foot.] *Mass. Jour.*

FOREIGN SUMMARY.

South America. By an arrival at Baltimore, on the 4th inst. intelligence has been received from Colombia and Mexico. It was reported at Panama, Aug. 11th, that Bolivar bad entered Guayaquil, which had been abandoned by the Peruvian army. A revolution had taken place in Bolivia, Gen. Gamarra was at the head of affairs, having sent off Gen. Lamar, the President. Gen. Santa Cruz had been elected President of Bolivia, and had dissolved the congress.

It is stated also in accounts from Havana, that part of the Spanish vessels of war and transports which recently sailed from Cuba for Tampico, had returned to Havana, and reported that the troops had taken possession of Tampico, having landed without opposition; and that the Mexican troops had immediately joined the Spanish army.

From Europe. The packet ship Liverpool, which arrived at this port in 27 days from Liverpool, brings English papers to July 24th.

Important news has been received from the seat of war. New victories have been obtained by the Russians. Silistria has been taken with 256 pieces of cannon, 100 pairs of colors, and various other munitions of war.

Later from Europe. English papers to July 31st have been received at New-York. It appears that the Russians have gained another victory. The camp of the Turks in the defile of Poslov has been taken by storm. Of the Turkish force which consisted of 15,000 we are informed that 1200 were killed and 400 taken prisoners. Five standards together with all the artillery and great quanties of ammunition and provisions were taken.

The Russian General Paskewitch was at Kars preparing to attack the Seraskier, who was about 40 miles from Kars, with an army of 50,000 men.

One of the London evening Journals of July 31st has the following paragraphs.

The contents of the continental journals received this morning lead us to expect some very important accounts from the theatre of war in the east, there appears to be no relaxation of activity, in the respective armies of the beligerents; indeed, it is not improbable that the standard of the prophet has been already unfurled on the plains of Adrianople, with what result a few days will inform us.

The accounts from Odessa, which are to the 8th instant, state that, according to the latest advices from Marasch, that General Count Pahlen had penetrated to Siliario (we suspect there must be a mistake in the name of that place) and General Prince Madatoff to the neighborhood of Aidos. The Russians were, consequently sanguine in their expectations of being enabled to reach Adrianople before the termination of the present campain. The advices from the frontiers of Moldavia, which are of the 10th instant, mention that a second army of reserve, consisting, it is said, of 40,005 men, were in full march towards the principalities of the Danube. On the other hand accounts had been received at Belgrade from Constantinople, of the 1st inst. which state that the camp of reserve at Adrianople had received orders from the Sultan to march immediately upon Shumla. It was also understood at that date that the Sultan would immediately take the field at the head of the corps d'armee which had been collected at Teiapia; the most active preparations, indeed, were making for his departure.

The public mind continues to be agitated by reports of changes about to take place in the British ministry,—all agreeing that the present Lord Chancellor *must* go out, and many asserting that Mr. Huskisson must come in. The Courier states that all the rumors relative to the anticipated changes in the Cabinet are utterly false.

Paris letters of July 27th, state the following as the new appointments in the French Ministry:—M Polignac, to be President of the Council; Mr. Hurnaban, Minister of Finances; Martignac, at the head of Foreign Affairs; Debelleyeme, Minister of the Interior. The other Ministers to remain as before.

Count Capo d'Istrias, President of Greece, had issued a proclamation, convoking the national Congress at Aigos on the 13th of July.

A letter from Constantinople of June 28th, stated that a general subject of conversation was the extraordinary honor with which the new British minister (Sir Robert Gordon) had been received by the Turkish Government.

Two Brazilian frigates had arrived at Portsmouth,—the Imperatrice and Isabel,—both in the best order and with full and well disciplined crews.

French Navy. The expenses of the French Navy are this year fixed at 63,212,252 francs or about 12,000,000 dollars; and the number of armed vessels afloat is stated at 128, among which there are only one ship of the line and 14 frigates. In 1814, France had in frigates, 42; in 1823, 45; in 1824, 47; in 1828, 52; and in 1829, 55. On the first of January next the number will amount to 63. Thus, between 1814, and 1830, there will be a difference of 21 ships of the line and 21 frigates in favor of the latter period.

MARRIAGES.

In this city, on the evening of the 3rd inst. Charles Adams, Esq., youngest son of Ex-President Adams, to Miss Abby Brooks, daughter of Hon. P. C. Brooks.

In Norwich, (Con.) Rev. William A. Hallock, Sec'y of the Am. Tract Society, New York, to Miss Fanny Leffingwell Lathrop, daughter of Charles L. Esq. of N. Keene, Capt. Amherst A. Frasar to Miss Sarah D. Bradford.

In Readfield, Me. Mr. Sandford Howard, of Easton, Mass. to Miss Matilda Williams.

DEATHS.

In this city, Mr. Francis Trask Gragg, eldest son of Mr. Jacob Gragg, aged 25.

At Jamaica Plain, Mrs. Deborah, wife of Rev. Dr. Thomas Gray, and youngest daughter of the late Rev. Dr. Stillman, of this city, aged 59. Funeral this afternoon, at 4 o'clock.

In Dorchester, at the residence of his father, the Hon. William Sullivan, James Sullivan, Esq. Counsellor at Law of this city.

In New York, Mrs. Van Ness, widow of the late Judge William P. Van Ness.

NEW BOOKS.

MUNROE & FRANCIS have in press and will publish in the course of the Autumn

The *Boy's Own Book*, or an Encyclopedia of Games, Sports, Athletic Exercises, rational Amusements, &c. for the Field, the Gymnasium, and the Parlor Fireside. This book is reprint of the English work of the same title, with the omission of such articles only as are entirely useless in this country, and whose insertion would have enhanced the price very much. It contains every thing concerning the Sports and Plays of Boys, namely, Games with Marbles, Tops, Balls; Sports of Agility and Speed, Sports with Toys, and various miscellaneous Sports. Archery, Cricket, Gymnastics, Fencing, Swimming, Angling, Chemical, Optical, and Arithmetical Recreations. Draughts, or Checkers. Deaf and Dumb Alphabet. Feats of Legerdemain. Tricks with Cards. Paradoxe and Puzzles. Riddles and Conundrums, &c. With an account of Pigeons, Rabbits, and Guinea Pigs. All illustrated by numerous Cuts, and a complete index.—It will be done up in a handsome style for a Christmas and New-Year's Present.

The Practice of Cookery, by Mrs. Dalgairns. An entire new work, reprinted from the Edinburgh edition. The abridgement of subjects in this book is superior to that of any other system of Cookery published. It places under one head all the various methods of dressing Beef—then Veal Mutton, Lamb, Fish, Poultry, Pastry, Vegetables, Preserves, &c. so that every thing can be found at one glance, and each receipt clearly expressed, and understandable by those whose business it is to cook, as well as by those who choose to oversee the operation. The lady who edits this work is well known, and her book need only to be used to be found of great importance in families. At the end of the volume are instructions for making and keeping all the little condiments that are necessary to a well regulated Pastry, and many hints and directions relative to house keeping which are very necessary to all ladies, especially young married ones.

On the 20th of October, will be published, as heretofore announced, *Antediluvian Antiquities*, or Fragments of the Age of Methuselah. Vol. 1. Translated by an American Traveller in the East.

'The remnants of Giants.'—*Moses.*
'Eloquent ruins of nations.'—*Everett.*

eoptf. Sept. 12.

THE
CHRISTIAN EXAMINER.
AND
GENERAL REVIEW.

NEW SERIES—No. IV. For Sept. 1829.

JUST published at the office of the Christian Examiner, corner of Washington and School-streets.

CONTENTS.

Art. I.—1. An Oration delivered on the Fourth of July, 1829, in the City of Boston. By James T. Austin. 2. An Oration delivered before the Citizens of Nantucket, July 4, 1829. By William Morse.

Art. II.—Life of Archbishop Cranmer. By J. A. Sargent.

Art. III.—Sermons by the late Rev. Joseph S. Buckminster, now first published from the Author's Manuscripts.

Art. IV.—The Last Autumn at a Favorite Residence. With other Poems. By Mrs. Lawrence.

Art. V.—1. A Sermon occasioned by the Death of Thomas Hollis, Esq. By Jeremiah Hunt. 2. A Sermon preached at the Lecture in Boston, April 1, 1731 before his Excellency, the Governor, and the General Court, upon the News of the Death of the much honored Thomas Hollis, Esq. the most generous and noble Patron of Learning and Religion in the Church of New England. By his Friend and Correspondent, Benjamin Colman. 3. A Sermon preached at the Public Lecture, Tuesday, April 6, 1731, in the Hall of Harvard College, in Cambridge, N. E., upon the News of the Death of Thomas Hollis, Esq. of London, the most bountiful Benefactor to that Society. By Edward Wigglesworth, D. D. and Hollis Professor of Divinity. 4. A Philosophical Discourse concerning the Mutability and Changes of the Material World; read to the Students of Harvard College, April 7, 1731, upon the News of the Death of Thomas Hollis, Esq. of London, the most bountiful Benefactor to that Society. By Isaac Greenwood, A. M. Hollisian Professor of Philosophy and the Mathematics. 5. A Poem on the Death of the late Thomas Hollis, Esq. By Saybrook Rudd.

Art. VI.—1. Fourth Annual Report to the American Unitarian Association, read and accepted May 26, 1829, with the Address at the Annual Meeting. 2. The Second Annual Report of the Executive Committee of the American Society for the Promotion of Temperance. Presented January 28, 1829. 3. First Annual Report of the General Union for Promoting the Observance of the Christian Sabbath, adopted May 12, 1829.

Sept. 5.

LIBERAL PREACHER—*for Sept.*

JUST published by L. C. BOWLES, corner of Washington and School Streets, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for September, 1829, containing a Discourse on 'The Evidence of a Future State from Reason and the Light of Nature;' by the Rev. CHARLES ROBINSON, Groton, Mass. Sept. 5.

AMERICAN BOOKS.

ON the 20th of October, 1829, will be published, at Boston, the first of Five Volumes of 'Antediluvian Antiquities, translated by an American Traveller in the East.' This work will contain general views of the theology, history, poetry, laws, literature, and manners, of 'The World before the Flood.' These *translations* will aspire to a high rank among the most *original* works of the age. The translator will publish them at his own expense, devoting the profits, in remembrance of his own orphanage, to 'Orphan Asylums,' 'Dorcas Societies,' and other charities. As he writes no more for gold than for fame, the books will appear in the most beautful style of printing, at the price of one dollar for each volume of common size, duodecimo, in boards; the most liberal allowances will be made to agents and booksellers; and the advertising fund for each volume will be two hundred dollars. Should the work be sustained by the public, every volume following the first will he adorned with superb engravings, illustrative of 'The Sublime and Beautiful' in Edenian and other antediluvian scenery.

The above work will be followed by the first of Five Volumes of 'Vicissitudes of Life, Letters, and the Age; by an Old Soldier of Washington, and a Student and Wanderer of the last Fifty Years.' These volumes will include concise notices of *all* the eminent statesmen, warriors, and authors, of the United States. Specimens will appear in a few days.

Ten or twelve literary ladies and gentlemen, in different parts of the United States, who may *believe* that they *know* the name of the author, are requested to 'keep a secret.' It is of little moment, but the publication of that humble name will suppress every volume but the first of each series.

The Editors of the periodical papers, mentioned below, are requested to publish this advertisement. Besides a copy of the work, which they may receive from the bookseller nearest to them, their bills, at one dollar each, will be paid by Messrs. Munroe & Francis, Boston. The same compensation will be tendered to them for such successive advertisement of each volume of each work; as their own judgments may dictate. Each Editor will please to send one paper, containing the advertisement to Messrs. Munroe & Francis, Boston.

All the daily, literary, and religious papers, of Boston, and all the exclusively literary papers, *of extensive circulation*, in the principal cities of the United States. Other papers, in each of the States and Territories of the Union, will be designated hereafter.

Orders for the books will be received by the publishers at Boston. August 8.

SOURCES OF PUBLIC PROSPERITY.

CARTER & HENDEE, corner of Washington and School streets, have just received for sale, a Sermon, entitled "The Sources of Public Prosperity." By Rev. Joseph Allen of Northborough. July 25.

SELECTED POETRY.

HYMN.

The following original Hymn was sung at the Ordination of Mr. Alger, at Chelsea, Sept. 2. 1829.

God of infinite existence,
God of glory, love and power,
God of nearness and of distance,
Bless, O bless this solemn hour!
Father, Friend,
Creator, Saviour,
Heavenly benedictions shower.

Blessings on thy youthful servant,
To thy work now set apart;
Patience meek, and spirit fervent,
Faith unshaken, burning heart,
Let thy spirit
With him ever
Guidance, strength and hope impart.

On this people be thy blessing,
Listening ear, obedient mind,
Thought, and act, and word expressing
Love to God and all mankind.
Mutual kindness,
Love unfailing,
Flock and Pastor ever bind.

Long and glad be their communion,
Rolling days and rolling years,
Till an everlasting union
Link their hearts in brighter spheres,
Where remaineth
To thy people
Rest from cares and toils and tears!

[From the Essex Gazette.]

THE WORSHIP OF NATURE.

'It has been, as it were, especially rendered unto me, and made plain and legible, to my understanding, that a great worship is going on among the things of God.' GRALT.

The Ocean looketh up to Heaven,
As 'twere a living thing—
The homage of its waves is given
In ceaseless worshipping.
They kneel upon the sloping sand,
As bends the human knee,—
A beautiful and tireless band,
The priest-hood of the sea.
They pour the glittering treasures out,
Which in the sea have birth;
And chant their awful hymns about
The watching hills of Earth.

The green earth sends its incense up
From every mountain shrine,
From every flower and dewy cup
That greeteth the sunshine.
The mists are lifted from the rills,
Like the white wing of prayer,
They lean above the ancient hills,
As doing homage there.
The forest tops are lowly cast
O'er breezy hill and glen,
As if a prayful spirit passed
On nature as on man.

The clouds weep o'er the fallen world,
Even as repentant love;
Ere to the blessed breeze unfurled
They fade in light above.
The sky is as a temple's arch,
The blue and wavy air
Is glorious with the spirit-march
Of messengers of prayer.
The gentle moon—the kindling sun—
The many stars are given,
As shrines to burn Earth's incense on—
The altar fires of Heaven!

J. G. WHITTIER.

MISCELLANEOUS SELECTIONS.

HOUSE OF REFORMATION AT SOUTH BOSTON.

We take the following article from the Courier, a daily and semi-weekly paper of this city, and intended to introduce it by some remarks of our own; but what we have written occupies so much room, that it will find a more suitable place under our editorial head. If any one of our readers should think the article looks too long, we advise him to read it, and to carry along with its perusal the remembrance of the fact, that it describes the discipline of one of the most successful institutions for the amendment of the young in this country, and perhaps in the world. To him who feels the interest which a Christian should have in this object, an account of the means by which it is effected will be read with avidity.

For the facts stated below we are indebted to the Rev. Mr. Wells, the superintendent of the House of Reformation for Juvenile Offenders.

Mr. Wells entered on his official duties in the institution early in November, 1827.—The institution had then been in operation about thirteen months. Of the inmates which had previously been placed there, three had been sent to sea, two apprenticed to trades, eight discharged, and six deserted. There were then seventy-four in the House. Since that period, one hundred and thirty-one have been received, and ninety-six have been apprenticed, of whom thirteen have left their places. Most of those voluntarily returned to the House. Four only have been ultimately returned as bad boys, and but one of these had been recommended as a good boy when apprenticed. Seven have deserted, or been forced away by their parents, and two have died.

The ages of these boys have been, at the time of their admission, from eight to nineteen years. Sixty-five were committed for theft; the others for vagrancy, ungovernableness by parents, or similar faults.

The expenses of the institution do not average more than six thousand dollars a year. This, divided among the whole number who are members of the institution during the year, makes an average expense of less than forty dollars each.

The usual clothing of the boys is of a very ordinary kind, except those of the first grade, (grade of character;) who are well dressed, and in uniform. On Sundays and holidays a simple uniform is worn, consisting of a blue nankin jacket w h white buttons, white drilling trowsers, and a blue cap. They sleep in large airy rooms, three or four in each, on single staw mattressess, except the smallest, which have double ones.

Their food is, for breakfast, bread and tea; for supper bread and chocolate; the bread is three-quarters wheat, and one-quarter Indian. Their dinners are—baked beef and vegetables on Monday; boiled or baked puddings on Tuesday; boiled beef on Wednesday; baked beans on Thursday; fish, or minced meat, on Friday; beef and vegetable soup on Saturday. On Sunday they have a luncheon at noon, and an early supper, with which they have cake. They have a pint of tea or chocolate; a usual quantity of meat, and as much bread, vegetables, and pudding, as they wish. On Christmas, Thanksgiving, Fourth of July, and Election, they have extra food, and amusements suited to the religious or secular character of the day. On the Monthly Election of Monitors, they eat supper with Mr. Wells, and they spend the evening together in amusement

Exercise is taken, morning, noon and night, three-quarters of an hour each time, either in the play yard, Gymnasium, or in walking.

They work from six to eight hours a day, according to the length of the day. At the present season, from a quarter before seven till ten, A. M. and from half past three till a quarter before seven, P. M. They have been employed at several mechanic arts; besides which, they do the whole work of the institution, including the raising of all the vegetables for the year, and the making of the clothing throughout, except the shoes.—This, in the saving of actual expenses and producing an actual profit, amounts to sixteen hundred and seventy-two dollars a year.

There are two schools in the course of the day, at the present season, from 10 A. M. to 1-4 past 12, and from 1-2 past 1 to 1-2 past 3 P. M. The mechanical parts consist of the usual exercises in reading, writing, cyphering and spelling. There is a more intellectual department—a mode of lecturing, chiefly on the Pestalozzian principle, in which the rudiments of Geography, Astronomy, Grammar, History, Geometry, and some other branches of Natural and also of Moral Philosophy, are taught.

The object of the institution is a simple one—it is to make bad boys good boys—it is to take away a pest from society, and return him a useful member. The mode by which this object is attained is equally simple. It is on one hand to lead by the affections and draw by sympathy towards virtue and excellence, and on the other to guard against error and vice by a strict and unyielding discipline. The medium through which it is aimed to accomplish this is *religion*, in its simplest but most powerful character. The existence, laws, government, principles, and worship of God, are recognized in the various tansactions of every day. The regular religious services are daily morning and evening prayers; the usual services on Sunday, and a lecture on Wednesday evening, according to the ritual of the Protestant Episcopal Church. The character and habits which the superintendent wishes to form are such as shall fit those under his care for their future situation in life. Submission, promptitude, truth, faithfulness, temperance, honor, and benevolence, are the most prominent characteristics. He does not teach these things simply as a beautiful system, but puts the whole into practice, that the boys may, before leaving, try themselves and prove if they be thoroughly reformed.

The government is strictly by law. The laws and rules are so exactly defined that every subject of the government can fully understand them in all their operations, and every boy can reason upon and determine their result, and thus is, as respects the government, a *lawyer*. In the execution of the laws, remarks are made to exhibit the principles and equity of law and the reasonableness and utility of the particular laws of the institution. The government is enforced, *first* by a system of *privileges* and *privations*. These are regulated, first by a Dr. and Cr. account, kept with each boy, in which are recorded one or more Dr. marks for small faults; the names are called over at night, and each boy passes judgment on his conduct for the day and answers *good*, *bad*, or *indifferent*, according as he judges of himself; these are generally given according to their own opinions. On Saturday afternoon, the accounts on the several books are settled and the balance, if Cr. passed to a new account, with which are connected various privileges, such as visiting the city, purchasing books, paper, pencils, handkerchiefs, combs, &c. If the balance is Dr. it is settled by degradation through one or more grades. These privileges and privations are further regulated by what forms a chief agent in the mechanical part of the government—a system of grades of character consisting of three good and three bad.

In the whole management of the institution, Mr. Wells has but one assistant; all other assistance is furnished by monitors, who are appointed and elected once in each month. Those who attend to the general duties of the institution are appointed; those who have more immediate charge of the boys are elected by them. To the monitors are committed trusts of very great importance, responsibility and honor, and they perform duties of great care and value.

In a note from the excellent superintendent of this institution, he speaks as follows—'As it respects success I can only say that, as far as the experience of about two years will enable me to judge, I have no hesitancy in saying that every boy under the age of fifteen and something older, however bad he may have been, can be reformed. Those of the loosest principles have attained characters of the severest virtue. Those of vulgar and vicious habits have become amiably correct, and many whose dispositions have presented all that is repulsive and disgusting in sin have become such as we loved to clasp to our bosoms as those in whom we recognized the image of OUR FATHER.'

The following is a sketch of the grades, privileges, privations, &c. alluded to above.

BON GRADES—*First Grade.*

Those who make *positive*, REGULAR and CONTINUED effort to do right.

Their faults can be those only of mistake, or very rarely those of carelessness.

Privileges.

1. The same as all inferiors, and also
2. To walk without the stockade without a monitor; to sail and swim without a monitor.
3. To go to their rooms without permission and also into the dining room and kitchen, when very necessary.
4. To leave their seats in the assembling room without permission.
5. Other things being equal, this grade have a choice before all others.
6. The use of the recreation room.
7. To be entrusted, when necessary, with the most important keys.
8. To have their word taken on all common occasions.
9. To have their birth-days celebrated.
10. To wear the undress uniform.

Second Grade.

Those who make *positive* and REGULAR effort to do right.

Their faults are those only of carelessness; faults not evil in themselves, or if so, not intentional; or a balance of bad marks.

Privileges.

1. The same as all inferior grades.
2. To go to the city for twenty-five good marks without a monitor, if it is the third time.
3. To walk without the stockade with a monitor or about the farm without a monitor.
4. To be entrusted with keys of secondary importance.
5. To be capable of holding the offices of appointment.
6. To take books from the reading room.
7. To use the papers in the assembling room without permission.
8. Other things being equal, this grade have a choice before all inferior grades.

Third Grade.

Those who make *positive* effort to do right.

Their faults are those only of carelessness or of momentary erring; faults evil in themselves, perhaps, but immediately repented of, on reflection; or a balance of three bad marks.

Privileges.

1. The same as are enjoyed by inferiors.
2. To go to the city for twenty-five good marks under a monitor.
3. To walk about the grounds under a monitor.
4. To go to the gymnasium and reading room.
5. To use the books and papers in the assembling room by permission.
6. To hold offices by election.

MAL GRADES—*First Grade.*

Those who are *positively* inclined to do wrong. Their faults are only legal faults, (that is, things not wrong in themselves) or moral faults rarely committed, or a balance of five bad marks.

Privations.

1. To be deprived of play altogether, and of conversation except with those of this grade, or when necessary to those they are at work with.
2. Not to go to the superintendent's rooms.
3. Not to vote at elections.
4. For faults committed while in the grade, marks, or degradation.
5. Not to attend, even if members, the Declaiming Society.

Second Grade.

Those who are *positively* and REGULARLY inclined to do wrong. Their faults are moral faults or legal ones often committed, or a balance of ten bad marks.

Privations.

1. The same as the first grade.
2. Not to converse with any boys, except when necessary about their work.
3. Not to speak to the superintendent except when permitted.
4. To be deprived of their regular seats, and kept distinct under the sheriff or constable, and never be dismissed, except when in their rooms.
5. To be deprived of cake, or any other extra food.
6. For faults committed while in this grade, to be degraded, unless for trifling ones, which may be settled by bad marks.

Third Grade.

Those who are *positively*, REGULARLY and CONTINUALLY inclined to do wrong.

Their faults are moral faults often committed, or a single instance of doing wrong, without any other motive than the love of the wrong.

Privations.

1. The same as all.
2. To have their food bread and water, to wear bracelets or a visor, or to be put in a solitary room. The first of these deprives of the use of the hands, the second of the eyes, and the third of the usual liberty.
3. For faults committed while in this grade, or if a boy be degraded to this grade for any extra fault, such as lying, dishonesty, profane language, or such faults, he may be deprived as above.

HENRY M'CAUSLAND.

The narrative which we give below, is furnished by the Gardiner (Me.) Chronicle, a paper supported by the Universalists, and edited with considerable industry. It presents a curious case of insanity, producing invincible error on a particular subject, while on all others the mind acted with ordinary soundness of judgment. We omit the concluding remarks of the Chronicle upon the cause of this delusion, as we think the recital of facts will produce a more powerful impression than any inferences drawn by the narrator.

Almost every one, we suppose, has heard of '*old Mr. M'Causland*,' the veteran prisoner, who, for thirty-five long years, has been confined in a solitary cell in the county jail at Augusta. Many, too,—very many, prompted by curiosity, have looked through his iron grates, and beholding the stately form, grave countenance and long white beard of him who has not seen the sun nor an object in the world without for more than one generation, have listened to the simple, well committed story of the tragical circumstances which brought him there. They will see him no more. The old man is gone. His body has at length left the dark, damp dungeon in which he had been immured for more than a third of a century, and death has kindly set his spirit free forever. He died on Friday, the 21st ult. aged 70 years.

The circumstances that cut him off forever from the society of man, and that consigned him to prison for life, were peculiar, and go far to show how mistaken views of religious duty may sometimes drive people to the most shocking extremes. M'Causland was an inhabitant of this town at the time of his imprisonment. His devotion to religion, or what was then, and perhaps now is, by some, *considered* religion, operated so powerfully upon some peculiar passion, as to render him on that subject partially insane. On all other subjects, except religion, he was, and to his death remained, perfectly rational. Instances, we believe, are on record, of similar mental alienation confined to subjects operating on other passions of the mind. In this state of religious fanaticism, he imagined that he was called of God to make a burnt offering and a sacrifice. For a time he struggled against this fancied, but as it appeared to him, *real*, divine command. At length, however, he yielded under the persuasion that he should obey God rather than man. In the execution of his supposed duty, he set fire to the church in this place, which was consumed. This was his 'burnt offering.' In his conflict with the Spirit as to the necessity of making a 'sacrifice,' he was reminded of the scriptural declaration, that 'without the shedding of blood is no remission of sin.' It was plain, then, to him, that in order to have his sins remitted he must shed human blood. He knew that for so doing he would have to suffer capital punishment; but this would be to 'suffer for Christ's sake,' which would be highly meritorious on his part, and give him a stronger claim on the blessings of heaven hereafter. These considerations led him to seek for a victim.

There was a female—a married woman—residing in the back part of the town, who as he interpreted the scriptures, had sinned against the Father, against the Son, and against the Holy Ghost. The Lord directed him to choose her as the victim of sacrifice. Accordingly he selected his time, and in the still hours of night, launched a boat into the Cobbosse Contee stream and made his way, not without much difficulty and fatigue, for he had rips to encounter in his passage, to the residence of the woman, who was then confined to her bed by sickness. Arrived at the house, he entered without ceremony. A female attendant was sitting near the bed, watching the sick female. Without saying much, he proceeded to the bed-side and noticing a large butcher's knife, recently whetted, pending from the ceiling at the head of the bed, with one hand he seized the head of the woman and with the other took down the knife and drew it with a single fatal stroke across the throat of his victim. 'She bled,' said he to us a few weeks ago, with a smile that sometimes accompanies an act of conscious duty—'she bled like a calf!' He took no instrument of death with him; and when he discovered the knife near his intended victim, he knew it was provided by Him who sent him, to enable him to fulfil his painful commission. The woman died immediately; and having made both a burnt offering and a sacrifice, he was willing to abide all the consequences which might follow the execution of mere human laws. We believe he made no effort to conceal himself after the commission of this murderous act. Immediately he was arrested on the charge of murder. The charge, if proved against him, or acknowledged to be true by him, would subject him to the penalty of death. When brought into Court, the indictment being read and he being interrogated—are you guilty or not guilty? '*Guilty*,' he replied. The Judges apprehending that in the perpetration of the deed, he had not acted under the influence of a sane mind, proposed that he should plead 'not guilty,' in order that the Jury might bring in a verdict that he was not guilty by reason of insanity, which would avert the sentence of *death*. The Chief Justice, therefore, remarked to him, that he was under no obligation to plead 'guilty.' If the government had charged him with a crime, the burden was on the government to *prove* him guilty; and suggested to him the expediency of recalling his plea, and pleading '*not* guilty.' 'What!' returned Mr. M'Causland, 'would the honorable Judges of the Supreme Court of Massachusetts advise me to *lie*? I *did* kill the woman. I *am* guilty.' The Judges, on this reply, were thrown into an unpleasant dilemma. His guilt being establisned by his own confession, nothing remained for them but to pronounce the dread sentence of the law—*death*. Not wishing to do this, under the circumstances of the case, they removed him to prison *to await his sentence;* and there he remained *thirty-five years* waiting for his sentence with murmurs against the court for its unreasonable delay!

Mr. M'Causland might indeed have been sentenced, and then pardoned by the Executive; but a pardon would give him his liberty, and it was not thought safe that he should again be let loose on society, lest the Lord should call him again to commit some other fatal act. The safety of the community required his confinement. He accordingly remained in his narrow cell until his decease.

The curiosity excited amongst strangeer to see this prisoner, was a source of incoms to him. Each spectator, before he could behold him, was required by M'Causland to pay him two cents, and then he would proceed to exhibit his tall, stout body, long beard, delicate hands, &c. to give a history of the circumstances that brought him to the prison, to sing, pray for the visiters, &c. &c. The fees which he collected from visitors amounted some years, as we have been informed, to sixty or seventy dollars. His story, his hymns, and his prayers, were uniformly the same. After having completed these however, he was ready to converse and answer any question proposed to him. Every thing he said evidently proceeded from honest opinions. Never would he acknowledge that he had done wrong in murdering the woman; on the contrary he always appeared conscious of innocence and had at command many passages of scripture to justify his course. No doubt he was entirely honest; but he labored under strong religious delusion. He was a soldier in the Revolutionary Army, and drew a pension till his death for his services therein. The money he collected he distributed amongst his children, with the exception of what was required to purchase some few articles for his own use and comfort. He had occupied his cell so long, that he had got habituated to confinement and was as happy in his situation as the rich and free are in theirs. On one or two occasions his keeper proposed to let him out that he might see the village for a few moments; but he declined the offer partly because he believed this would be contrary to the strict letter of the law, and partly because he was sensible he should return to his cell less contented than if he never had left it. His sense of justice was strong and practical; and his reasoning on other subjects than religion evinced a mind above the ordinary mould of nature. Had he been blessed with an education, and his mind saved from the shock of religious fanaticism, Mr. M'Causland would have been as powerful morally as he was physically. Even in his old age, after so long and enfeebling a confinement, his bodily strength was unusually great. He could take no exercise, except to walk across his cell a few feet lengthwise, which he did, regularly. Indeed, in all his habits he was very systematic. He had his hours for retiring to rest, rising, reading his bible and saying his prayers. In the coldest winters he chose no fire; but kept himself warm by exercising his body. After Mr. Dillingham took charge of the jail, his family taught him to read. This acquisition he valued highly and did not misimprove it. But his bible was his chief companion. This he read through in course a great number of times; but in all his reading he found nothing but confirmation of the course he had taken in the acts that brought him to prison. Mr. Dillingham's decease in July last was a great affliction to him; and may have been the means of shortening his days. He regarded him as his best friend; and when he was taken away, he seemed to have nothing left him worth living for.

THREE NEW BOOKS FOR SUNDAY SCHOOL AND JUVENILE LIBRARIES.

WAIT, GREEN & Co. 13, Court street, have just published the following Books.—

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UNITARIAN ADVOCATE.

THIS day published, by LEONARD C BOWLES, "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* For September, 1829.

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